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A Memorial Paper by his Divinity School Classmate

JOHN H. HEYWOOD

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Our Indian Mission and Our First Missionary.

At the meeting of the Unitarian Ministers' Monday Club, held Oct. 4, 1886, the "India Mission" was the subject considered. After earnest discussion, a resolution was adopted by the brethren present, expressive of their deep interest in the mission, of their hearty appreciation of the work done, and of their gratification at the action of the American Unitarian Association at its late annual meeting. They also requested that the following Memorial Paper, an abstract of which was read at the opening of the discussion, be printed.

The action of the Association referred to was the unanimous adoption, May 25, 1886, of the following resolution, moved by Rev. John H. Heywood and seconded by Rev. James Freeman Clarke, D.D.: —

The members of the American Unitarian Association assembled at its annual meeting, having listened with deep interest to the Secretary's words relating to the India Mission, and appreciating the admirable work done by Rev. C. H. A. Dall during the past thirty-one years, and by his able and devoted coadjutors, Mr. Dwarkanath Singha and Mrs. Tomkins, who have labored with him unweariedly,— the former for twenty-five and the latter for twenty years,— would send their affectionate greetings and their hearty "God-speed" to these consecrated representatives of America, England, and India, and would assure them that their disinterested and Christ-like labors for India, and especially for its youth, are gratefully acknowledged by the Association, which will gladly do all in its power to perpetuate the mission and enlarge the sphere and measure of its beneficent activity.

REV. C. H. A. DALL.*

In front of me, as I write this Memorial Paper, are two pictures of our friend and brother. The one, copied from a daguerreotype taken in 1844, represents him in the buoyancy and beauty of early manhood. The other brings before us the earnest, intense face of the venerable, white-bearded man of seventy, who for thirty years had given, in India's tropical climate, time, thought, money, all that he was, all that he had, in unreserved consecration to his chosen work.

Our friend — Charles Henry Appleton Dall, his full name — was born in Baltimore, Feb. 12, 1816. His parents were James Dall, of Boston, and Henrietta Austin Dall, of New Haven, his mother being a sister of Mrs. Holley, wife of Rev. Dr. Horace Holley, predecessor of Rev. John Pierpont in the pastorship of the Boston Hollis Street Church.

In the ninth year of his age, our brother was sent for educational purposes to Boston, and was welcomed to the

* For some of the facts and dates in the sketch here made of Mr. Dall's life and work, I am indebted to an interesting and characteristic autobiographic paper in the College Class Book of 1837, which book was kindly opened to me by the Class Secretary, Henry Williams, Esq., the loved and honored teacher. For many other facts, my grateful acknowledgments are due to Mrs. Dall, who, though prevented by imperative duties and insuperable obstacles from being with her husband in India, co-operated earnestly with him, working constantly and efficiently in the promotion of his plans, and rendering him aid indispensable for their fulfilment. J. H. H.

house in which his father had been born, and was adopted by his bachelor uncle and maiden aunt, William and Sarah Dall. He entered the Franklin School, of which W. S. Adams was then principal, September, 1824. At the end of three years, he received a "Franklin Medal," being fully prepared for admission either to the English High School or the Latin School.

Prevented, by temporary indecision on the part of his guardians as to his life-course, from offering himself in season for admission to the Latin School, he passed an additional year in the Franklin School. Being graduated there anew, and as first scholar in every department, he had for the second time the honor, desired and dreaded by pupils, of dining with the other medal scholars at Faneuil Hall, in company with the city fathers. He entered the Latin School in September, 1828, and was graduated as highest scholar and assigned the "Valedictory" in August, 1833.

In a letter recently received from C. K. Dillaway, Esq., that accomplished educator, held in honor and reverence by all who know him, says: "It is a pleasure for me to think or write of Charles Dall. For many years, he was one of my scholars at the Boston Latin School. This gave me abundant opportunities to appreciate the qualities of his mind and heart. He soon became distinguished as one of the best scholars in his class. In Latin, Greek, and mathematics, he had no superior." After speaking beautifully of Mr. Dall's Christian character and self-denying spirit, Mr. Dillaway closes his letter with expressing his gladness that there is to be a written memorial of the faithful man and missionary. "He deserves it," is his emphatic utterance.

Letters from fellow-students in the Latin School speak in similar terms. One of them, himself a very fine scholar, says: "He was one of the most thoroughly conscientious boys in the performance of all school tasks and in the observance of all school rules that I ever knew. . . . There was never, in any school work that he did, the least approach to a careless and slipshod manner; but, on the contrary, he put into his work his best attention, fidelity, and precision." This friend of his early days speaks of Mr. Dall as being graceful, fluent, and eloquent in his declamations, attractive in personal appearance, and with "an abundance of kindness and good-will for all his associates."

At the end of his third year in the Latin School, the young student went to Baltimore to spend the vacation, his first visit in seven years to his parental home.

Mr. Dall's four years of college life in Cambridge were marked by the same traits of diligence, conscientiousness, and extreme fidelity that characterized his Franklin School and his Latin School life. They were years of deep interest to him, of which in the Class Book autobiographic sketch he speaks with warm gratitude.

Not, however, years of unmingled happiness were they. He passed through some very trying experiences. These were occasioned in part by certain peculiarities of manner and temperament, which caused him to be misunderstood by many of his classmates, and, in part, by his taking positions, in very exciting, quite tempestuous periods, different from those taken by the great majority, and which led to exhibitions on their part not only of disagreement, but also of alienation. To him, these expressions were painful in the extreme; for, by nature, he was

very sensitive, and had an almost morbid desire for approbation. Such, however, of his fellow-students as knew him intimately, and, because of that intimate knowledge, discerned the real man under whatever peculiarities of manner and temperament, saw and felt that throughout his course he had aimed to be loyal to conscience and God, and that he had shown, time and again, a true moral courage rare in itself and which his natural craving for the good-will of associates and his constitutional shrinking from censure made all the more noteworthy.

None of his surviving classmates could now read, with the light of his heroic life resting on it, that remarkable autobiographic record, so full and so frank in its unveiling of thought, purpose, motive, of the whole inner life, indeed, without recognizing in the writer, as his dear friend and chum — the late Dr. John Bacon, whose death science so sincerely mourned — always recognized, the pure, morally strong man, one of Wordsworth's men of "duty," whose constant prayer was

> "Give unto me, made lowly wise,
> The spirit of self-sacrifice;
> The confidence of reason give;
> And, in the light of truth, thy bondman let me live."

Immediately after his college graduation, in 1837, Mr. Dall was admitted into the Cambridge Divinity School, whence he was graduated in 1840. His instructors and his classmates in the school — Sylvester Judd, author of "Margaret," being one of the class — knew him to be a man of sincere and ardent piety, and a most diligent, indefatigable student. He was all the while a very faithful and successful Sunday-school worker, having during

his connection with the Divinity School, and I think also while in college, superintendence of the school connected with the Hollis Street Church.

Very soon after graduation, he entered upon his active work. The sphere of that work and its character and quality are shown in the following letter from one whose words are always words of authority,— Rev. Dr. Eliot, of St. Louis: —

St. Louis, Sept. 15, 1886.

Dear Mrs. Dall,— I find, from very brief notes in church records here, that early in the autumn of 1840 (I think September) Charles H. A. Dall, just graduated from the Divinity College of Harvard University, came to St. Louis, by my invitation, to undertake the duties of minister-at-large, and labored in that sphere of usefulness more than a year. He was ordained evangelist Nov. 28, 1841.

Through the year, he conducted a free day school for children of the poor, both boys and girls, at which the average attendance was fifty. It was the first free school ever established west of the Mississippi. A sewing-school, by assistance of ladies of the church, was kept every afternoon for girls.

His labors were faithful and very useful, not only in the above-named ways, but through visiting the poor at their homes, supplying their wants, providing work for them, etc., so that he greatly endeared himself both to children and parents.

He was compelled by state of his health to leave St. Louis December, 1841, expecting to return, which his continued indisposition prevented.

His ordination took place in the Unitarian church, in strict accordance with Congregational usages,— right hand of fellowship by Rev. George Moore, sermon and prayer of ordination by Rev. W. G. Eliot.

I can only add that Mr. Dall's fourteen months of self-denying labor in St. Louis left a record in the hearts of all who knew him far more sacred and eloquent than any words could express.

Very truly yours,

W. G. Eliot.

Beautiful, heart-prompted tribute, this. And how suggestive and impressive the brief statement! To any thinking mind, what significance there is in the fact that the first free school west of the Mississippi was established under the auspices of that noble St. Louis Church of the Messiah, and that its first leader and teacher was he who, in after years, was to render inestimable educational service to the children of the far East! It unites the Hoogly and Ganges with the Mississippi by fine mental and spiritual ties. It gives, too, the key to the life-work of our brother, who was at its end in India, as he was at its beginning in Missouri, truly "minister-at-large" and educator.

The spirit of consecrated and consecrating enthusiasm in which Mr. Dall entered upon his work revealed itself not only in our intimacy at the Divinity School, but in the opening of his mind and heart in a brief visit made to me in Louisville, in 1840, when he was on his way to St. Louis. And, a few weeks later, I was favored by a visit from another brother, and one very dear, Rev. George Moore, a worthy son of Concord, Mass., then going to Quincy, Ill., and from whom, as we have just seen, Mr. Dall a year afterwards received the right hand of fellowship. From no more conscientious or Christ-like man, no truer a missionary-minister, could he have received it.

Soon after his ordination, Mr. Dall had a serious illness, attended by a painful cough. Hoping that in a milder climate he might regain health and strength, he went to Mobile, Ala. This was in December, 1841. He preached a few times, but was not able in his weak state to continue the service; and, early in 1842, he took

passage in a sailing vessel for Europe. The voyage was quite exhausting. "But, on landing at Liverpool, he rallied, remained abroad some months, and became the valued friend of persons like Joanna Baillie, Elizabeth Fry and her family, James Martineau, the Estlins, Mrs. Steele, and others."

In the latter part of 1842, he returned to America, and went at once to his native city of Baltimore, and there, under the auspices of the Unitarian church, the scholarly and devoted Dr. Burnap being then its pastor, began a work similar in purpose and spirit to the St. Louis work.

Into this "Tuckerman Mission" he threw his whole soul, preaching in the open air, visiting prisons, and reading instructive and interesting selections from books and newspapers to the prisoners, gathering uncared-for children into schools, and showing rare power as an instructor. He had a remarkable facility in awakening interest in pupils, and in making matters clear to their minds, anticipating in many ways the "object-lesson" methods, now recognized as the true nature system, and manifesting the spirit of sympathy with childhood which gives such attractiveness and power to the modern "kindergarten."

He was thoroughly absorbed in his mission work. So absorbed, indeed, was he, and so intense was his feeling for the poor, so keen his sense of their need, that the bright and witty Madame Bonaparte, who boarded at the same house with him, is reported to have said laughingly one day, "The next thing we know, Mr. Dall will be carrying off our Christmas goose, because 'there is greater need.'"

It is illustrative of the humane spirit and its practical

direction in our brother and in her whom he had chosen for his life companion that the two made a census, the first ever made, of the colored children in Washington, for the purpose of gathering them into a school on Capitol Hill.

Mr. Dall's marriage was in September, 1844; and he and his wife put all their powers into the Baltimore mission, laboring ceaselessly until his health broke down through a painful internal disease, from the effects of which he never fully recovered. For six weeks during his illness, Mrs. Dall, while taking sole care of him by night, carried on his day and evening schools and the Sunday services; and then when experience confirmed medical advice in forbidding him to remain in Baltimore, and after she had raised through a floral fair eight hundred dollars for continuing the mission dear to them both, they reluctantly bade farewell to the beautiful, hospitable city, and came to Boston. Here, Aug. 21, 1845, was born his first child, William Healey Dall, the distinguished scientist.

After a few months of rest, with health somewhat restored, Mr. Dall went, early in 1846, to Portsmouth, N.H., where he conducted a "ministry to the poor," which a large-hearted gentleman desired him to undertake. In this work, he labored in the same spirit and with the same felicity in teaching that had characterized his labors in St. Louis and Baltimore.

Our beloved friend, Rev. Dr. Peabody, then minister of the Unitarian church in Portsmouth, who welcomed the missionary to heart and home, speaks warmly of his self-denying labors and philanthropic enthusiasm, and of his deep sympathy with children and rare capacity of awakening their interest and winning their affection.

Circumstances put it out of the power of the generous benefactor to continue the mission beyond the year. After passing a short time in Roxbury, Mass., Mr. Dall accepted a call to the pastorship of the Unitarian society in Needham, Mass., was installed Feb. 7, 1847, and remained until December, 1849. Here he labored indefatigably, and had a very happy life, until disease, working insidiously, affecting his memory temporarily and causing great physical weakness, compelled him to resign his position.

For eighteen months he had been in very feeble condition; but, feeling somewhat stronger, he went to Toronto in the winter of 1849–50, preached there to the acceptance of the congregation, was invited to become their pastor, and in May, 1850, he took his family to the pleasant Canadian city.

Four happy years he passed there,—years of ceaseless activity. His two Sunday services were largely attended; his house was open every Sunday evening for hospitable welcome to any who desired friendship and sought interchange of thought on religious topics and other living themes; a teachers' meeting was held every Wednesday evening; Mrs. Dall's classes were eagerly sought by inquiring minds; and all promised well, when a low brain-fever was developed, and for weeks he lingered, apparently just on the verge of the grave. It was evident that many months must pass before he could do effective work, and his resignation was sent in.

In the autumn of 1854, a small house was taken in West Newton, Mass.; and Mr. Dall preached occasionally, here and there, though his health continued very feeble.

It was about this time that Rev. Charles T. Brooks, our

Newport poet-preacher, returned from his visit to India, reaching Boston Aug. 27, 1854. He came with mind and heart all alive to the significance and importance of the mission at Madras, conducted by a native minister,— a Unitarian. Mr. Brooks's report to the American Unitarian Association, his earnest representations in private conversation, and his able article in the *Christian Examiner*,— "India's Appeal to Christian Unitarians," — awakened a great interest in regard to India's spiritual condition and a correspondent desire to have a mission established under the auspices of American Unitarianism.

But who would be the missionary? Mr. Dall's heart was moved by the appeal, and he was ready to offer himself for the work. His wife felt that he was in no condition either to take the long voyage or to bear fatiguing labor in the prostrating climate. She could not accompany him; for they had not the requisite means, and their young children demanded her constant care.

His heart, however, was set upon the undertaking. She consulted Dr. Brown, of West Newton, and Dr. John Mason Warren, of Boston, who thought that entire change of scene and the sea-voyage might do him great good. On their advice, she consented to his going. He went. The voyage was fearfully trying to him. For weeks he frequently raised blood; and, when the vessel reached Calcutta, he was carried ashore, prostrate and unconscious, in a litter.

Thus began our brother's mission, in weakness and, to human eye, hopelessness. But God had a work for him to do; and, through the divine blessing on his self-denying and ceaseless labors, it was done,— nobly, effectively done.

In 1855, he went to India, in the fortieth year of his

age. On the 12th of last February, his seventieth birthday and his thirty years of loving service in and for India were celebrated at 77 Dhurrumtollah Street, Calcutta, with love and joy and the enthusiasm of gratitude. On the 18th of last July, after a brief illness, a fearful surgical operation and a few hours of intense agony, he died, — nay, let us rather say, he passed on to the higher life.

We have read in the *Register* of the heart-moving scene in his room at the hospital around his bed of anguish, the loved and loving friends, native and foreign, in sympathy sharing his sufferings. We have read, too, that a Sister of Mercy prayed fervently at his bedside, and that a large-hearted Methodist minister read the funeral service at the grave, and a minister of the Brahmo Somaj performed an impressive ceremonial in the presence of a very great assemblage of sorrowing friends,— Hindus and foreigners.

When we think of the beginning of the mission and with mind's eye see our brother brought unconscious from the vessel,— seemingly a dying man,— and then think of its triumphant end, most appropriate to it seems the majestic resurrection language of the apostle,— "It was sown in weakness, it was raised in power."

The mission at its earthly consummation, as through all its unfolding and development, was thoroughly accordant with the spirit in which Mr. Dall entered upon it. Let any one, who would learn what that spirit was, turn to the noble and touching letter sent by him to the Executive Committee of the American Unitarian Association, in response to their desire that he would draw up a paper expressive of his feelings in regard to this missionary enterprise. By interesting coincidence, the letter was

written on his birthday, Feb. 12, 1855. A portion of it is here presented :—

I well remember the anxiety with which both of the sainted Wares sought the highest welfare of the Unitarian Church in the establishment of a mission to the East Indies. I was then almost a child; yet from that day, and through a course of theological training at their hands, and fourteen subsequent years of home missionary life at St. Louis, in Baltimore, in Canada, etc., I have never wholly parted with the wish and prayer to go forth bearing the cross of such a mission. I believe that a missionary spirit, longing to embrace the world, struggles for expression in the enlarging heart of the Unitarian Church not less, but much more, than it did twenty-five or thirty years ago. I see the self-sacrificing work of a foreign mission connected more intimately than ever with our religious life as a denomination. Now, more than ever, we must water the desert and solitary places, if we would be freshly watered from on high.

"Five years is the average term of life granted to American missionaries in the East Indies," says the revered Adoniram Judson, after an observation of more than thirty years upon the ground. Still, "He that loseth his life for my sake and the gospel's shall find it," and "Whoso hateth not his own life for my sake cannot be my disciple." Such words of our Lord and Saviour Jesus Christ have rung in my ears from the first day I was able to read them until now. And now *shall I be sent* in a way to engage *many* hearts around me here to bless and be blessed by *many* there,—going with no wisdom but Christ's love to perishing men, and an utter faith in him as the single and only God-commissioned Saviour of the world?

This letter was read with profound interest. Mr. Dall was asked to come before the Executive Committee; and, after full interchange of thought, it was unanimously resolved that the board should establish a missionary station in India, and that he should be appointed missionary.

His commission bore date February 22,—a good auspicious day for Americans to inaugurate noble work. An admirable "Letter of Instruction" was drawn up by the

able Secretary, Rev. Henry A. Miles, who entered most heartily into the movement; and on February 28 Mr. Dall sailed from Boston for Calcutta, in the ship "Napoleon," Captain Barnes commanding, taking with him two large boxes of books,— books filled with finest religious thoughts, seed-thoughts destined to produce rich harvests in India's receptive mind.

In the course of his letter, Mr. Miles says, "You will not fail, also, to make inquiries in regard to the 'Society of Vedantists,' referred to by Mr. Brooks, and to learn if there are any hopeful ways of extending Christian influences among them." Mr. Dall was, moreover, instructed to put himself in communication with Rev. William Roberts, of Madras,— in whose work Mr. Brooks was so deeply interested,— a native Hindu, son of Rev. Mr. Roberts, who was converted to Christianity through the influence of Rev. Mr. Adam.

A singularly interesting case of conversion; for Mr. Adam, an able and scholarly man, went from England to India as a Trinitarian missionary, and in endeavoring to convert that remarkable man, Rammohun Roy, to Trinitarianism, was himself converted to Unitarian Christianity.

Unfettering, generous, trustful was the charge given by the Secretary to the missionary. "There" — that is, in whatever place he might select —"you are instructed to enter upon the work of a missionary; and whether by preaching, in English or through an interpreter, or by school-teaching, or by writing for the press, or by visiting from house to house, or by translating tracts, or by circulation of books, you are instructed, what we know your heart will prompt you to do, to give yourself to a life of usefulness as a servant of the Lord Jesus Christ.

"You go out as a *Unitarian* missionary, because we have reason to believe that many will receive the gospel as we hold it, who reject the errors which we believe others have added to the faith once delivered to the saints. But you are not expected to carry mere doctrinal discussions and sectarian strifes to those distant lands. . . . We wish you, wherever you may meet missionaries of other denominations, to cultivate friendly relations to them, and to try to make them feel that you are laboring not for a sect, but through a love for the souls of our fellow-men and in obedience to his words who said, 'Go ye into all the world, and preach the gospel to every creature.'"

To these wise instructions, to this truly catholic apostolic charge, our brother was faithful in spirit, thought, word, and life. With fine appreciative sympathy with all men, whether within or without the fold, who were seeking for light and laboring to uplift humanity, he was loyal, uncompromisingly loyal, from beginning to end, to his divinely appointed Leader.

Because of his beautiful, thoroughly Christ-like relation to the most spiritually-minded members of the Brahmo Somaj, he was sometimes accused of abandoning Christianity. No completer refutation of this false accusation could be asked for than is furnished in the prompt and decisive action of Mr. Singha, Mr. Dall's beloved native assistant, or colleague, as we may well call him. When this single-minded man, during one of Mr. Dall's absences from India, was advised for prudence and policy's sake to cease the daily reading in school of the Lord's Prayer, he instantly and peremptorily refused, because, as he said, "Mr. Dall's chief object in establishing his Mission

School of Useful Arts was to imprint Christian principles on the minds of the pupils with their other studies."

Infinitely dear to our devoted brother were the two great New Testament thoughts of the Fatherhood of God and the Brotherhood of Man. These were to him the pivotal ideas, around which must revolve "Our Lord's Church of the Unity"; and of this, he felt and in clear vision saw, must ultimately come "the organization of humanity under Jesus as its head."

During his long missionary life, Mr. Dall's letters to his most intimate friends have always exhaled the sweet fragrance of Christian reverence and love. Of special significance and interest is a postal card addressed to Rev. Dr. Eliot, bearing date so late as June 25, 1886, which bears spontaneous and warm-hearted evidence of his appreciation of the inestimable worth of the positive Christian faith, so dear to his early and constant friend.

This postal card, "written only three weeks before Mr. Dall's death, and received in St. Louis after that event," is thoroughly characteristic of the writer. It shows, as Dr. Eliot says, "Mr. Dall's childlike manliness of character, and expresses his continued and affectionate faith in Jesus Christ."

DARJEELING IN THE HIMALAS, June 25
(soon to be in Calcutta).

Very dear Friend,— Did I thank you for your lately received and most welcome missive, congratulating a young missionary on the day he was seventy, and for its enclosed "heartsease"? I am driving on so from pillar to post, packing and repacking papers, etc., that I am in danger of unwillingly mislaying or forgetting precious letters. Last mail brought me Brother Sunderland's able word on "The Issue in the West," as much needed in the far East and *here* as anywhere. How I joy in the thought of the comfort *you* will get from it! While

I realize more clearly by its light the weariness of soul you must have had, increasingly since we parted, in long years of decadence from your *own* word of God and Jesus on the part of Western Unitarianism. I am now in good health after a short illness. I drive the pen a little too hard for my physical good. Do send me whatever you print.

The old love, DALL.

REV. WM. G. ELIOT, D.D., St. Louis, Mo., U.S.A.

Left free to establish himself wherever his labors should promise to be most useful and his influence widest and best, Mr. Dall quickly and clearly saw that Calcutta was, unquestionably, of all places in India, the most fitting for his work.

He, also, very clearly saw that the work, while single in its aim, must be various and comprehensive in methods and instruments; and that it must be largely educational, and educational in the deepest sense and widest range, — industrial no less than moral and religious, and adapted in every right way to reach and hold the minds and hearts of young Hindus, girls and boys.

With this view, in this spirit, he began and always continued his labors. Preaching, Sunday-school instruction, lectures, newspaper articles, preparation of leaflets and little books on morals and "Life Lessons from Nature," ragged schools, industrial schools, distribution of tracts and of noblest books by Channing, Ware, Parker, Martineau, Emerson, Peabody, Clarke, Hedge, Eliot, and kindred souls,— nothing that could aid in informing, purifying, ennobling, was alien to his thought or overlooked in his endeavors.

Regarded by some as unpractical and visionary, he nevertheless abounded in all kinds of practical and be-

neficent activity. He anticipated by many years the beautiful Post-office Mission, having formed such a mission as early as 1862, thus putting himself and his work in close connection with one hundred and sixty towns and cities.

With a mind that was intuitional and poetic rather than logical were connected uncommon ingenuity and great skill in the use of tools. In his journeyings to and fro in India, his eye was always open to the wants and ways of the people; and he abounded in suggestions of methods and instruments for rendering labor easier and more effective.

With somewhat of "Orientalism" in his nature, which tended to mysticism and placed him near the India mind, was united no little of Occidental shrewdness and solid common sense. The very many orders sent by him to Boston, and which were faithfully filled through Mrs. Dall's energy and unwearied toil and care, were for pails, brooms, chain-pumps, toys for Christmas, as well as for choicest books and finest instruments of mental and spiritual life. A gift to Rev. William Roberts, to aid him in his religious work, of "five hundred rupees, from irrigating machines," shows a combination of Franklin-like sagacity with largest benevolence.

These various plans and agencies for practical usefulness, which constantly expanded with his widening acquaintance, and his ever keen perception of human need, involved great expenditures, far transcending his receipts from salary, from contributions by personal friends and large-hearted philanthropists, and from some amount of governmental aid. To meet the pressing wants, to carry on and enlarge the work, our devoted brother practised

rigid self-denial, and labored indefatigably in various ways as a money-earner.

Among his other labors for this end, he became for a time a reporter for the *Englishman*, reporting every Saturday for that paper the proceedings of the Council of British India. The high character and the great authority of the Council, with the far-reaching influence of its deliberations and decisions, make the position of "Reporter" one of confidence and honor. His contributions to various papers were numberless, and were cordially welcomed; and for some of them he was liberally compensated. His valuable book on the Suez Canal brought in some money.

To do all this work, in addition to his daily duty as intellectual and religious teacher, and in addition, also, to his earnest studies in Hindostanee, in Bengali and Sanskrit and some of the Southern India tongues,— Ooria and Tamil,— the most rigid economy of time was required. The early morning and the late night hours found him at his desk.

It is marvellous that he could bear, in India's debilitating climate, such unremitting toil. Nothing enabled him to do it but the divine blessing upon his brave, consecrated will, upon his temperance, his abstinence, his unswerving observance of the laws of life and health, and his Christ-like love for man.

In his grand mission, Mr. Dall had admirable coworkers. For seven years, Miss Chamberlain gave her invaluable services in a girls' school; and the noble work has been continued in the same spirit by her gifted successor, Mrs. Helen Tomkins, "who has one of the highest and best Hindu girls' schools in Calcutta."

To Mr. Dwarkanath Singha, for twenty-five years head-master of his Calcutta schools, Mr. Dall was devotedly attached. His letters abound in expressions of deep confidence, and of warm, grateful affection for this unfaltering and efficient fellow-laborer, who co-operated most heartily in all Mr. Dall's plans for promoting intelligence, temperance, purity, and piety,— for building up genuine Christian character.

Five times our brother returned to America during his thirty-one years of missionary life,— in 1862, 1867, 1872, 1875, and 1881. He attempted to return in 1861, came as far as England, and took passage September 10th in the "Great Eastern." A fearful tempest was soon encountered, during which, from injury to her machinery, the vessel "became helpless, drifting for three days and nights before the storm, and finally carrying her passengers into Queenstown, Ireland, a week after sailing." Feeble in health at the time, though he met, and helped his fellow-passengers to meet, the perils in deep Christian calmness, he was physically prostrated. So great was his prostration that he was forbidden to attempt the voyage again at that time; and, after a brief stay in England, he went back to India,— never again to be the same man.

In 1862, seven years after leaving America on his eventful mission, he returned to his country and home. Refreshed and strengthened by some months of rest and full interchange of thought and feeling with his loved ones, he went back, with renewed consecration, to India, to continue his manifold and ever-enlarging labors.

His interest in the Brahmo Somaj movement, strong at the beginning of his mission, steadily deepened. He appreciated its great spiritual importance, and gladly ren-

dered it any aid in his power, never, however, as has already been said, for a moment compromising his Christian principles or forgetting his grateful loyalty to his Leader.

The kind of service that he rendered is shown by an interesting and acute article on "The Personality of God," published in the *Crescent*,—a paper of Southern India, printed partly in English and partly in Tamil,—which ends with these words: "I am a person, because I feel and trust and think and act, and year after year am the same I. If God *gives* these powers, he *has* them to give. God feels and trusts and thinks and acts, and forever is, at least, as able as his creature. If I am a person, he, too, is a person,—the infinite I AM."

At the bottom of a slip containing this contribution to the columns of the *Crescent*, and kindly sent to me, Mr. Dall writes:—

Dear Brother H.,—I have just written the above at the request of the minister of the Coimbatore Brahmo Somaj. Hindus, Buddhists, Theosophists,—all deny personality to the Most High. This cuts away the first article of Brahmoism, whose only creed is the Fatherhood — personality — of God and the Brotherhood of Man. I greatly enjoy helping them in this way, as above.

That this help was appreciated we cannot doubt, when we read in the memorial article in the *Indian Daily News* of July 22, 1886, such words as these:—

To what extent the late minister, Keshub Chunder Sen, was indebted to him for the Brahmo Somaj movement, is not easy to determine. But we have no hesitation in saying that it was a great deal, and his Brahmo friends and admirers paid a fitting tribute to his memory by holding a special service over his grave.

Intense and ever-growing as was Mr. Dall's interest in India, his eye was not closed to other fields of Christian activity. On his way, in 1867, from Calcutta to England and America, he visited Hungary, where he was received with open hearts by its devoted Unitarian brotherhood. His glowing reports of that remarkable community were the first to arouse a living interest among American Unitarians in their true and tried Magyar brethren. To his broad and generous soul, no earnest effort, wherever made, for the uplifting of any portion of God's great family, was alien or uninteresting.

In this catholic, Christ-like spirit, our brother labored to the end, his sphere constantly widening, his influence deepening all the while.

How strong the testimony, how heart-felt and heart-moving the tribute, in the article in the *Indian Daily News*, from which we have just quoted a sentence! That article, we are informed, was written by one of Mr. Dall's best beloved pupils, who knew as much as any one about his revered friend and his work in India. We give a few more extracts: —

For thirty-one years, Mr. Dall has labored incessantly for the cause of his mission, and with a zeal, enthusiasm, and fidelity rarely surpassed. During the last thirty years, he has been a central figure in all movements having for their object the social, moral, and religious advancement of the people of India, Hindus and Mohammedans. . . . Most tolerant and liberal in his religious views, he mixed freely with all sections of the native community, by whom he was sincerely loved and respected. . . . The results of his work as a missionary of the American Unitarian Association fairly correspond to the methods employed. It is true he baptized few, but it is none the less true that he converted many. He preferred conversion of Hindus by culture. The right arm of his duty and strength

as a missionary in India was in *teaching*, in quickening mental power. His first call to the generally intelligent Hindu was to consider the ways of God in the gospel: first, Who is Jesus? then, Come to Jesus. Who will say that he has not converted the hearts of many Hindus to purer love, their souls to a holier worship, their minds to sounder thinking on God and duty, and their wills to his better service? He has been in personal contact in his four schools with more than eight thousand pupils, mostly Hindus, preaching to them the principles of the gospel, as a rule, three times a week; and the writer gratefully acknowledges the great benefit he has derived from them. . . . It was a great consolation in his last days that the Home Board expressed their entire confidence in his work, and that the India Mission was going to be made perpetual. A resolution to that effect was unanimously passed at the annual general meeting of the American Unitarian Association; and we hope no time will be lost in sending out a worthy successor to the truly noble and good man, whose death we are mourning as a personal loss.

S. N. M.

Equally cordial and appreciative are the tributes of the *Indian Mirror* and of the *Statesman and Friend of India*, in their issues of July 20, 1886. In the former, the *Mirror*, the writer, after speaking of Mr. Dall's manifold labors in his Mission House, in his connection with the Calcutta School of Industrial Art, in the Useful Arts' School founded by him, in the Ragged or Rovers' School, in his constant contributions to the press, "which lost in him a valued coadjutor," thus closes his thoughtful, affectionate article:—

It was only the other day that we recorded the celebration of his seventieth anniversary. The occasion is still fresh in our memory. How he moved about with the sprightliness and buoyancy of youth, with what fine intonation did he recite one of Wordsworth's poems, how kind, sympathetic, and affectionate in his ways and manners! That birthday was only the harbinger of another birth in another world.

And the *Statesman* says of our brother: —

He was the friend and well-wisher of every friend to the people of India, and was as sincere in his intercourse with the people as with his own personal friends. He never flattered them or concealed from them what he thought to be their real weaknesses and faults, but no one discerned more clearly or did homage more heartily to the striking virtues of native character. It was a bright and happy old age that his presence brought with it into all societies, and he had long been an institution amongst us. We lose in our old friend the most widely known member, probably, of the whole Calcutta community.

Such tributes, spontaneous and heart-prompted, show us in lines of light what kind of man our beloved brother was and what kind of work he did.

As we contemplate his mental life, from its Franklin School opening, through its Latin School and Harvard University experiences, to its Sanskrit studies in Calcutta, what constant expansion and enrichment! As we follow his practical life-work, from the first "Free School" west of the Mississippi to its consummation in the Mission House in India, what steady development do we witness,— every sphere and opportunity of labor by earnest fidelity made occasion and instrument of preparation for whatever succeeding labor Providence had in store!

And how plain, beyond all doubt, the providential leading, the divine hand pointing out the way, the divine spirit strengthening the chosen one to walk in it, when, to human eye and human love, the way seemed to lead only to failure, suffering, death! Instead of failure, lo! real and great success,— success in the order, as the work has been in the spirit, of Jesus.

What fidelity, not to the letter only, but, beyond the letter, to the inmost spirit, of Rev. Dr. Miles's noble charge in behalf of the American Unitarian Association, Feb. 22, 1855!

What fullest justification of the loving confidence reposed in its missionary by Dr. Miles, by the saintly and sainted Rev. Charles Lowe, by the able men who have followed them in the Secretary's responsible office, by their efficient coadjutor, whose wise counsels and ceaseless labors have given great weight and large meaning to the title and the office of "Assistant Secretary," and by all the large-hearted members of the Board, who have seen and felt the greatness of the opportunity offered in and by India to the American Unitarian Association for truly Christian beneficence!

When the Association felt itself called by the spiritual treasures confided to it, and by the voice of many a soul hungering and thirsting for purest and highest truth, to begin a mission in India, the good Father put it into the heart of a Christ-loving, humane minister to offer himself for the self-denying, noble work. His offer was accepted. The work was instantly entered upon. Seven years of untiring and effective labor had been given to it when an event occurred, cheering alike to the devoted missionary and to all to whom the mission was dear. His personal friend, James Hayward, an earnest Unitarian layman, a parishioner of that warm and steadfast friend of India, Rev. E. S. Gannett, D.D., gave to the Association the generous legacy for the benefit of Foreign Missions, which constitutes the "Hayward Fund."

Because of the spirit in which the work of our Indian Mission has been done, and because of the countless civ-

ilizing, humanizing agencies in action all through British India, the opportunity for widest, deepest, truest Christian influence and usefulness is greater than ever before. The eagerness with which our finest religious literature is sought by thousands of the best minds, the gratitude with which it is received, show the largeness and the richness of the field offered.

How attractive that field to consecrated scholars who would find inspiration and joy in such studies and pursuits as have made the names of accomplished missionaries, like Judson and Morrison, equally dear to ablest Orientalists and to large-hearted Christians, to all who feel the greatness and comprehensiveness of our Saviour's grand commission to his disciples!

How inviting the privilege of meeting and communing with ingenuous and truth-seeking members of the Brahmo Somaj,— inheritors of the spirit of Rammohun Roy,— and of all such members of whatever association or name as are intent upon uplifting and ennobling human kind!

How attractive, too, the privilege of promoting that noble work in behalf of the women of India which so roused the enthusiasm of Mary Carpenter, and in which and for which Miss Chamberlain and Mrs. Tomkins and their sisters of kindred spirit in various denominations have labored so efficiently!

How inviting the general educational work, mental, moral, spiritual, industrial, intent on reaching even the humblest, and in awakening within all the feeling of self-respect and the spirit of brotherhood, to which Mr. Singha has devoted himself so unreservedly and nobly, and which has placed the name of Mr. Dall high on the educators' "Roll of Honor"!

Who can doubt that, when the greatness of the opportunity is seen and felt, and the appeal is made, it will be heartily responded to, and that the men and the means will be forthcoming so to enlarge and endow the India Mission as to put it on broad and solid foundation, and make it a perpetual and fragrant remembrancer of the loving and self-denying spirit which gave it being?

To that spirit, revealed in all his life-work, our brother has given sweet expression in his touching poem, "The Southern Cross": —

Bearing the Saviour's story
O'er many a league of flood,
'Neath Afric's sky of glory,
In midnight prayer I stood;
While other constellations
The Southern Cross outshone,
And said, "Go, teach all nations
The Cross, that wins the Crown."

"Take, Lord! O my Defender,"
The grateful herald prayed,
"My uttermost surrender
Of heart and hand and head!"
"The cross of suffering, wear it,"
Came whispered o'er the sea:
"Fear not, for thou canst bear it:
Christ bore it once for thee."